

122
5^a
ARTICLES
TO BE ENQVIRED
OF, BY THE CHVRCH
wardens and Swornemen, and the
truth therof to be by them vpon their oathes, cer-
tainely presented euery quarter to the Archdeacon of Col-
chester or his Officiall, with peculiar answer
to euery Article: giuen in
Anno Domino. 1600.



AT LONDON.
Printed by Ed. Allde. 1600.

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1

A branch of the Statute made in the first yeere of the Raigne of our Soueraigne Lady

Queene Elizabeth, Intituled: An Acte for the vniformitie
of Common Prayer, and seruice
in the Church.

THat from the feast of the Natiuitie of S. *John* Baptist next
comming, all & euery person & persons inhabiting within
this Realme, or any other the Queenes Maiesties domini-
ons, shall diligently & faithfully (hauing no lawfull or reasonable
excuse to be absent) indeuour themselves to resort to their par-
rishe Church or Chappell accustomed, or vpon reasonable let
thereof, to some vsuall place where Common prayer & such like
seruice of God shalbe vsed in such time of let, vpon euery sunday
and other dayes ordayned & vsed to be kept as holydays: & then
and there to abide orderly and soberly during the time of Com-
mon prayer, preaching, or other seruice of God, ther to be vsed
and ministred vpon paine of punishment by the censures of the
Church. And also vpon paine that euerye person so offending,
shall forfeit for euery such offence twelue pence, to be leuied by
the Churchwardens of the parrish where such offence shall be
done, to the vse of the poore of the same parrishe, of the goods,
lands & tenements, of such offenders, by way of distresse. And for
due execution hereof, the Queenes most excellent Maiestie, the
Lords Temporall, & all the Commons of this present Parliament
assembled, doth in Gods name earnestly require & charge all the
Archbishops; Bishops and other Ordinaries, that they shall inde-
uour themselves to the vttermost of their knowledge, that the
true execution hereof may bee had throughout their Dioces and
charges, as they wil answere before God for such euils & plagues
wherewith allmightie God may iustly punish his people, for neg-
lecting this good and wholesome lawe.



The Tenour of the Oath ministred to the Church-wardens and Svyorne-men.

YEe shall sweare by Almighty God, that yee shall diligently consider all and euery of the Articles giuen to you in charge, and make true answer to the same in writing, so farre foorth as you can conueniently know and learne: presenting all and euery such person or persons, dwelling within your parish or else where, as haue committed any offence or fault, or made any default mentioned in any of the sayde Articles: or which are vehemently suspected or defamed of any such offence, fault or default: wherein you shall not present any person or persons of any euill will or hatred, contrary to the truth, nor shall for loue, fauour, meede, dread or any corrupt affection, spare to present any that be offenders, suspected or defamed in any of these cases: but shal doe vprightly, as men hauing the feare of God before your eyes, and that desire to maintaine vertue and suppress vice. So God help you.

Articles

3
Articles to bee enquired of within the
Archdeaconry of Colchester: giuen,
Anno Domini, 1660.

Articles concerning the Clergie.

First, whether your Church be voyde of an Incumbent, how long it hath been so void, by whome, and at whose order the frutes are gathered and bestowed: by whome and at whose appointment the Cure is serued, and who is the Patron thereof: & if there be any Incumbent, whether he hath gotten the same by Simony, or vnlawfull meanes, and whether hee hath any other Benefice then that, and what is the name thereof, and where it lyeth.

2. Whether your Minister do admit any person or persons to answere as God-fathers or God-mothers at the Chriftening of any childe, except he or she haue before receiued the holy communion, or can giue account of their faith, and will willingly recite the same before the Minister, if he or she be therunto required: And whether your Minister doe Baptise any in basons, or in any thing sauing the Font.

3. Whether common prayer be said in your Church or Chappell at conuenient houres, orderly and distinctly, & whether your minister so turne himselfe and stand in such place of your Church or Chauncell, as the people may best heare the same: and whether the holy Sacraments of the Lords supper and Baptisme, be duly and reuerently ministred, and whether your minister in the administration of them, doth vse the order and ceremonies prescribed and set forth in the booke of Common prayer, and by the lawes of this realme, without any kinde of alteration or omission: And whether vpon Wednesdaies and Fridaies, the Letanie and other Prayers be said accordingly: whether you haue a decent and comely Surples, and whether your minister vseth ordinarily to weare the same in time of diuine seruice or no: And whether any presume to receiue the holy communion, otherwise then kneeling, and who they are.

4. Whether your Minister and Preacher vse to pray for the
Queenes

Quéenes Maestty (Quéene Elizabeth) openly in your Church, by the tytle and stile done to her Highnesse, and appointed by the Statutes of this Realme and her Intunctions: and exhort the people to obedience of her Highnesse, and other Magistrates being in authority vnder her.

5. Whether any person or persons, not being ordered, at the least for a Deacon, and licensed by the Ordinary, doe say Common prayer openly in your Church or Chappell vpon Sundayes or Holydaies: or any at the least not being a Deacon, doe solemnize Matrimony, or administer the Sacraments of Baptisme, or deliuer vnto the communicantes the Lords cup, at the celebration of the holy Communion, or doe bury the dead, or giue thankes for women after child-birth, and what hee or they bee that doe so: and whether the Parson, Vicar, or Farmer of your Benefice, doe cause any Curate to serue in your Church, before hee be examined and admitted by the Ordinary or his deputy in writing, vnder the seale of his Office, and doe shew his license to the Church wardens: and whether your Curate doe serue any other Cure without speciall license of the Ordinary in writing, and who they be?

6. Whether your Parson or Vicar be resident vpon his Benefice or no, and if he be absent, how long he hath bin so, and whether he doth distribute the fourth part of the Benefice where hee is not Resident among the poore of that parrish, (the same being valued about twenty pound) or no?

7. Whether your Parson, Vicar or Curate, doe keepe any suspected women in his house, or bee an incontinent person, giuen to drunkenness or idleness, or be a haunter of Taverns Alehouses, or suspected places, a Hunter, Hawker, Dicer, Carder, Tableplayer, Bowler, Swearer, or other wise giue any euill example of life.

8. Whether your Parson, Vicar, or Curate, or any other haue publikely or priuately spoken against the order or gouernement of the Church of England, or the booke of common prayer established by law, or haue made any innoation in the church: when the same was so done, in what sort and by whome?

9. Whether your Parson, Vicar or Curate, after the Gospell, haue read openly in the Church, twice this yeare plainly without addition or change, the declaration of certaine principall articles of Religion, set forth by both the Archbishops, and the rest of the Bishops

Bishops of this Realme, for unity of Doctrine appointed to bee read vpon some Sunday within a month after Michaelmas and Easter yeerely: and whether the Curate doe not quarterly read the Quenes Instructions.

10. Whether your Minister hath admitted to y^e receiuing of the holy Communion, any notozious or open sinner or euill liuer, by whome the Congregation is offended, or any malicious person that is out of charity, or that hath done open wrong to his neighbour by word or deed, without due pennaunce first done, or reconciliation first had, to the satisfaction of the Congregation offended or party wronged, enioyned by the Ordinarie: And whether hee hath admitted to the Communion any that cannot answer to the Catechisme, and are not diligent to render a reason of their faith, and whether he marry any persons (being single) before they can say the Catechisme, and whether he do examine his parishioners at some conuenient time, that he may know whether they can say the same that is of them required or no, and whether there be any that refuse to be examined, of what age or degree soeuer they bee.

11. Whether your Minister be a Peace-maker, and exhort their parishioners to obedience towarde their Prince and others in authority, and to mutuall loue among themselues, and whether they be dilligent in visiting the sicke.

12. Whether your minister do church any vnmarrried women which hath bene gotten with childe out of marriage, and say for her the forme of thanksgiuing of women after childe-birth, and whether they put the Church-wardens & swozemen in minde to looke to they^r office, especially concerning them which neglect to come to the church to heare deuine seruice and sermons.

13. Whether your minister do admit any person or persons to answer as Godfathers or Godmothers, at the chrystening of any childe, except he or she haue before receiued the holy Communion, and can say by heart the articles of the Christian faith, the ten commandments of God, and the Lords prayer.

14. Whether your Minister for the better knowledge of the boundes and circuite of your parrish, the Minister and Clarke with the Church-wardens, and certaine of the substantiall men of
the

the parrish in the Rogation weeke (as it is called) walke about your parrish, according to the Quenes Maiesties Injunctions.

15. Whether you haue in your Church or Chappel, all things necessary and requisite for common prayer, and administration of the holy Sacraments, specially the booke of common prayer, the Psalter, the Bible of the largest volume, the Homilies both first and second Tome, a comely and decent Table, standing on a frame for a Communion Table, with furniture thereunto belonging, viz. a comely Carpet, being no Hearse-cloth or Pall for burials, a comely linnen Table-cloth, with handsome Communion cups, and a decent Patent of siluer, to minister the Lords bread vpon, and also two comely pots of siluer or pewter to fetch Wine to serue for the Lords Table, reserued and kept cleane to that vse onely, being no Tauerne pots.

Articles concerning Schoole-masters.

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IN primis, whether the Schoole-masters or Schoole-mistresses, that teach in your parrish, eyther openly or priuately, in any gentlemans house or others, bee of good and sincere religion and conuersation, and be diligent in the teaching of youth in the Catechisme set forth by authority, as also in other godly and necessary documents of learning, whether they be examined, allowed and licensed to teach by the Ordinary or his deputie, vnder his seale of office, or no, and what be their names that be so vnlicensed.

2. Whether the Schoolemaster or Schoolemasters, or any of them, be knowne or suspected to read vnto their Schollers priuately, any vnlawful bookes, or priuately to instruct them in their young yeares, either in Poperie, superstition or disobedience, or contempt to her Maiestie and her lawes Ecclesiasticall, by publike authority allowed.

3. Whether the Schoole-master or Schoole-masters, either priuate or publike, doe teach their Schollers the Catechisme authorized by publike authority, at the least once euery weeke, and doe instruct and examine in the same, or doe teach any other Catechisme

teehisme, and what Catechisme it is that they doe so teach.

4. Whether your Schoolemasters, doe themselves receiue the holy Communion as often as they ought to doe, and whether they bring with them so many of their Schollers as be of sufficient age, and of capacity by instruction to receiue the Lords supper, or else bee able to giue testimony, in what Church they? Schollers doe receiue, and heare publike prayer.

Articles concerning the Church.

IN primis, whether any hath pulled downe or vncouered the Church, Chauncell, Chappell, or any part of them, or hath pulled downe the Belles, remooued the Fonte from the olde accustomed place, or haue pulled or altered the partition betwene the Chauncell and the body of the Church, otherwise then is appointed by the Quenes Injunctions: Whether your Church or Chappell, and Chauncell, and euery part thereof, be all in good and sufficient reparation, and cleane kept, and whether your Church-yard be wel fenced and cleane kept, and if any of the same be ruinous and in decay, through whose default it is so: and whether the Church-wardens of the last yere were entoynd to haue repayzed any part of the Church, or fenced the Church-yard, and did neglect to doe the same.

2. Whether the Church-wardens of the last yere, haue giuen to the Parrish a iust account of the Church goods that were committed to their charge, according to the custome that hath bene before time, and what Church goodes they haue solde, and whether to the profit of the church or no, and whether the said account be Registered in a booke for that purpose, and whether that booke be safely kept from time to time, by the Church-wardens (for the time being) in the Church in a Chest locked with thre lockes and thre keyes.

3. Whether you haue in your Church, a Table of the ten
B
Commaun-

Commanndements, a decent large Surples with sleeves, and a stronge Chest or Boxe for the almes of the poore, wth three lockes and keyes to the same, and whether you haue the Table for degrees of Matrimony, and all other thinges necessary in and to the premises.

4. Whether there is in your Parrish a sufficient Register Booke of Parchment, of Marriages, Christenings and Burialles, prouided at the charges of the Parrish, whether all the names of those which haue bene eyther Christened, Married, or Buried, since the beginning of her Maesties Reigne, be newly w^{rit}ten into the said Parchment booke: whether dooth your Minister euery Sunday read the names publikey of those that were eyther Christened, Married or Buried that weeke before: whether you haue a publicke chest with three lockes, for the Minister & the two churchwardens to keepe the said booke in, & whether haue you brought a transcript of all the names of such as haue ben eyther christened, married or buried, into M. Blackwall his office, Register to my Lord Bishop of London, as you are bound to doe euery yere hereafter within a month after the feast of Easter, by the constitutions last authorized by her Maesty.

5. Whether there haue growne in the church any contention betwixt any of the Parrishioners, touching the placing or displacing of any, in any seate or Pew in the church, & whether there haue bene any Pew builded since the foresaid yere 1595. in any of your churches, without the expresse leaue and consent first had of the Ordinary of the Dioces, and by whom haue any such ben built.

6. Whether is your church or chappell and Chauncel, well and sufficiently repaired and kept without abuse of any thing, whether dooth your Parson, Vicar or Curate, or the proprietary or Farmer of the parsonage or Vicarage in the Parrish, keepe the Parsonage house, with all other the edifices thereunto appertaining, in good and sufficient reparations, and whether is the Churchyard well fenced and cleanly

cleanly kept without any Laystall or other annoyances; whether the Minister or the Churchwardens haue suffered any Enterludes or playes to be played in your church: whether, if your church be not well repayed, the Churchwardens of the last yere being entoynd to the repaying thereof, did neglect to doe the same.

Articles concerning Parrishioners and others
of the Layety.

IN primis, whether all Fathers, Mothers, Masters & Dames of your Parrish, cause their childzen, seruantes and apprentices, both man kinde & woman kinde, being aboue sixe yerres of age vnder twenty, which haue not learned the catechisme, to come to the church on sundaies and holydaies, at times to them appoynted, or at the least such, and so many of them as your Minister shall appoint, and there diligently & obediently to heare, and to be ordered by the Minister, vntill such time as they haue learned the same catechisme, and what be the names of those that doe not cause their childzen, seruantes, and apprentices, to come to the Church to be instructed and examined.

2. Whether there be any in your Parrish, man or woman being of conuenient age, and hauing no lawfull impediment, as sickness, necessary absence, or otherlike, that hath not receiued the communion thrice at the least in their owne Parrish church this last yere, and namely at Easter last, and what be their names.

3. Whether there bee any of the parrishioners or others, strangers that lye in your Parrish vsually, sithence the last visitation, that wilfully or negligently absent themselves from the church vpon sundaies & holidayes, when & how often (or that do vse to come very late on those daies to morning & evening prayer) & whether the forfeiture of xii s. for euery such offence, appointed by Statute, made in the first yere of the Quæns Maiesties Reigne, be liued & taken by the Churchwardens of euery person that offendeth, & by the be put to the vse of the poore in the parrish, and if it be not, by whose default

It is not leuyed, and with perticuler summes haue been fo-
 fessed that way & by whome, sithence the Annuntiation 1597.
 vntill the day of giuing vp of the presentment, concerning
 these Articles, and whether there bee anie in your Par-
 rishe that vse any walking or talking in the Church, in
 the tyme of Common seruice, Sermon, or Homilies
 reading, or that doe sitte abroad in the streete, Church-
 yarde, or else where at such tymes, and what bee their
 names.

4. Whether there bee any in your Parrish that vse a-
 ny kynde of gaming in the Church or Church-yard, as
 Bowling, Coytting, Skaling, Stooleball-playing, or
 Dauncing or any other pastime whatsoeuer, or any that
 fight, or make any frapes, or doe brawle or chide in those pla-
 ces: when, and who they be.

5. Whether there bee any Anne-kepers, Ale-wiues,
 Wilters, or Tiplers, that suffer, or doe admitte any per-
 son or persons in theyr houses, to eate, drinke, or playe
 at Cardes, Dice, Tables, Shoue-groate, Dauncing, or
 such like games, in the tyme of diuine seruice or Ser-
 mon, eyther in the forenoone or afternoone, on Sundates
 and Holydayes: and whether any Golde-smith, Grocer,
 Taylor, Shoemaker, Butcher, or any other Handy-
 craftes man doth by himselfe or his seruantes, labour, or
 make any shew, or open their shoppes, to the intent to sell,
 shewe, or vtter any ware, or otherwise doe vse their or
 dinarie trade or occuppation vppon any Sundate or Ho-
 lyday, and what bee their names, and when and how often
 they offend herein.

6. Whether there bee in your Parrish any that are
 knowne openly to be malicious, contentious, or vncharita-
 ble persons, any common swearers, or blasphemers of the
 name of God, any common Drunkards Ribauldes, or any
 Fornicators, Adulterers, Incestuous persons, or any that
 harbour women with childe which be vnmarried, conueying
 or suffering them to goe away befoze they haue done any
 pen-

pennaunce, or make satisfaction to the Congregation, or any persons that by common fame and speach of people are noted or vehemently suspected of any of these or such like faultes, or otherwise are scandalous or offensive, and who they be.

7. Whether there bee any in your Parrish that bee married in degrees forbidden, or that hane married two wiues or two husbandes both living, or that offensively live not together with theyr wiues or husbandes, or any that were married without banns three severall sundays or Holydaies asked, having no lawfull license therefore, and what be their names.

8. Whether women bearing deliuered of childe, in time convenient after childe-birth, doe come to church to giue thanks to God after theyr childe-birth, as is appoynted by the booke of Common Prayer, or whether any Minister doe reiect them, or doe winke at such fantasticall women which refuse so to doe: and whether your Minister doe Church any vnmarried women, after they haue bene deliuered of theyr children begotten unlawfully, before they haue acknowledged theyr faultes openly, according to the order prescribed by the Ordinary or his Deputy.

9. Whether, when any christian body is in passing out of this life, the Bell be orderly tolled, so that the people may be moued thereby to pray for the sicke person: and whether there bee any other vaine ringing but one small short peale before the buriall, and another after: and whether on all Saintes day, after evening prayer, there bee any ringing at all, or any superstitious ceremony used, tending to the maiyntenance of the Popish purgatory of prayer for the dead, and who they be that vse the same: and whether there bee any ringing, or knowing of Bells on Sundayer or Holydaies, betwene morning Prayer and the Letany, or in any time of the common prayer, reading of Homilies, or of Preaching,

ing, except one Bell in conuenient time to be rung & knowled before the Sermon: and whether there bee any other ringing vled vpon Saintes Eues, Sundates or Feastiuall daies, sauing to common prayer, and who doth ring or knowle otherwise.

10. Whether there be any within your Parish that haue been presented as offenders hēretofore, which haue not done their pennance prescribed vnto them: & whether ther be any excommunicate person in your parish, or any y keēp any such excommunicate persons company, or any that conuey or haue conueyed away from your parish such excommunicate person or persons, either by letters of commendation, passport, or other means, or any such excommunicate person or persons repaire & come to the church being excommunicated, or that your Minister say any seruise, any excommunicate person being in the church to his knowledge, (not commanding the same person to depart out of the church) vntil he be lawfully absolued, & doth shewe the same vnder the Ordinaries seale or hand: who they be, and what be their names.

11. Whether there be any in your parish (sithence the last visitation) knowne or suspected to be vsurers, or vsing the trade of vsury, by the way of loane for gain, directly or indirectly, and who they be, expressing their names, and expressing so nēre as they can, the manner or order of their vsury.

12. Whether such of your parish as be licensed to eate flesh on daies prohibited, haue payed six shillings eyght pence to the vse of the pooze of your parish, according to the Statute, or no?

13. Whether there be any in your parish that doth administer the goods of the dead, without lawfull authority, or any that suppress the last will of the dead, or any executors that haue not fulfilled their Testators last will, especially in paying of Legacies giuen to the Church, or to other good and godly vses, as to the reliefe of the pooze, to Orphans,

Orphanes, poore Schollers, poore M.
highwates, and suchlike, & by whome they
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soeuer, paide or deliuered to any godly or pious
since the beginning of her Maesties raigne, bee otherwise
imployed, and not in such sort, & to that end, for the which
they were giuen.

14. Whether any person or persons (of what age or
degree soeuer) doe refuse to answer any question of the
Catechisme, if the minister thinke good at any time of the
Catechising to aske him.

15. Whether my Lord Bishops Inunctions bee in
your church, and well & duely obserued in your parish, or
no: and if they be broken, who breaketh them.

16. Whether any doe keepe their children unbaptised
longer then is conuenient, vnlesse it bee for sicknes of the
childe, or other urgent occasion: and whether any doe car-
ry their children from the parish they are borne, into other
parishes to be baptised, and so refuse their owne parish, or
doe bring strange ministers into their owne houses to bap-
tize their children priuately.

17. Whether any seruants do preuent the householders
of their schooles, and sit, & compell the householders to stand
in the alleys, or whether they vnreuerently keepe theyr
caps or hats on in common prayer time, and what be their
names.

18. Whether you know or vnderstand of any mat-
ter or cause Ecclesiasticall, worthy of presentment, here in
not expessed, yea or no, and to present the same.

The Minister of every parish, shall informe the Ordi-
nary of any notorious offence, that is or shal be vnpre-
sented by the Church-wardens and Swoyne-men.

You are to bring in your answeres to all these articles
quarterly, with perticuler answer to euery article: you
are also to send by a coppie of your register of christenings,
Marriages and Burialles, into M. Blackwall his office,
Register

ing, except one Bell in conuenient time to bee rung o knowled befoze the Sermon: and whether there bee any other ringing vled vppon Saintes Eues, Sundates o2 Feastiuall daies, sauing to common prayer, and who doth ring o2 knowle other wise.

10. Whether there be any within your Parish that haue been presented as offenders hēretofore, which haue not done their pennance prescribed vnto them: & whether ther be any excommunicate person in your parish, o2 any y keēp any such excommunicate persons company, o2 any that conuey o2 haue conueyed away from your parish such excommunicate person o2 persons, either by letters of commendation, passpozt, o2 other means, o2 any such excommunicate person o2 persons repaire & come to the church being excommunicated, o2 that your Minister say any seruise, any excommunicate person being in the church to his knowledge, (not commanding the same person to depart out of the church) vntil he be lawfully absolued, & doth shewe the same vnder the Ordinaries scale o2 hand: who they be, and what be their names.

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so Bishoppe of London as you are
 every yere within one month after the
 : or else the Church wardens and Side-
 ing default heerein are at their perilles to shew
 cause the next Court day following, why they
 should not be proceeded against for their
 contempt, according to law.

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